



WELTMER'S MAGAZINE

SELFHOOD *and* SELFISHNESS

S. A. WELTMER.

ORGANIZATION

PAUL TYNER.

THE FOURTH

THEOLO G. REVERSE.

EDITORIAL

ASSOCIATE EDITOR'S CORNER

WORLD NEW THOUGHT
FEDERATION

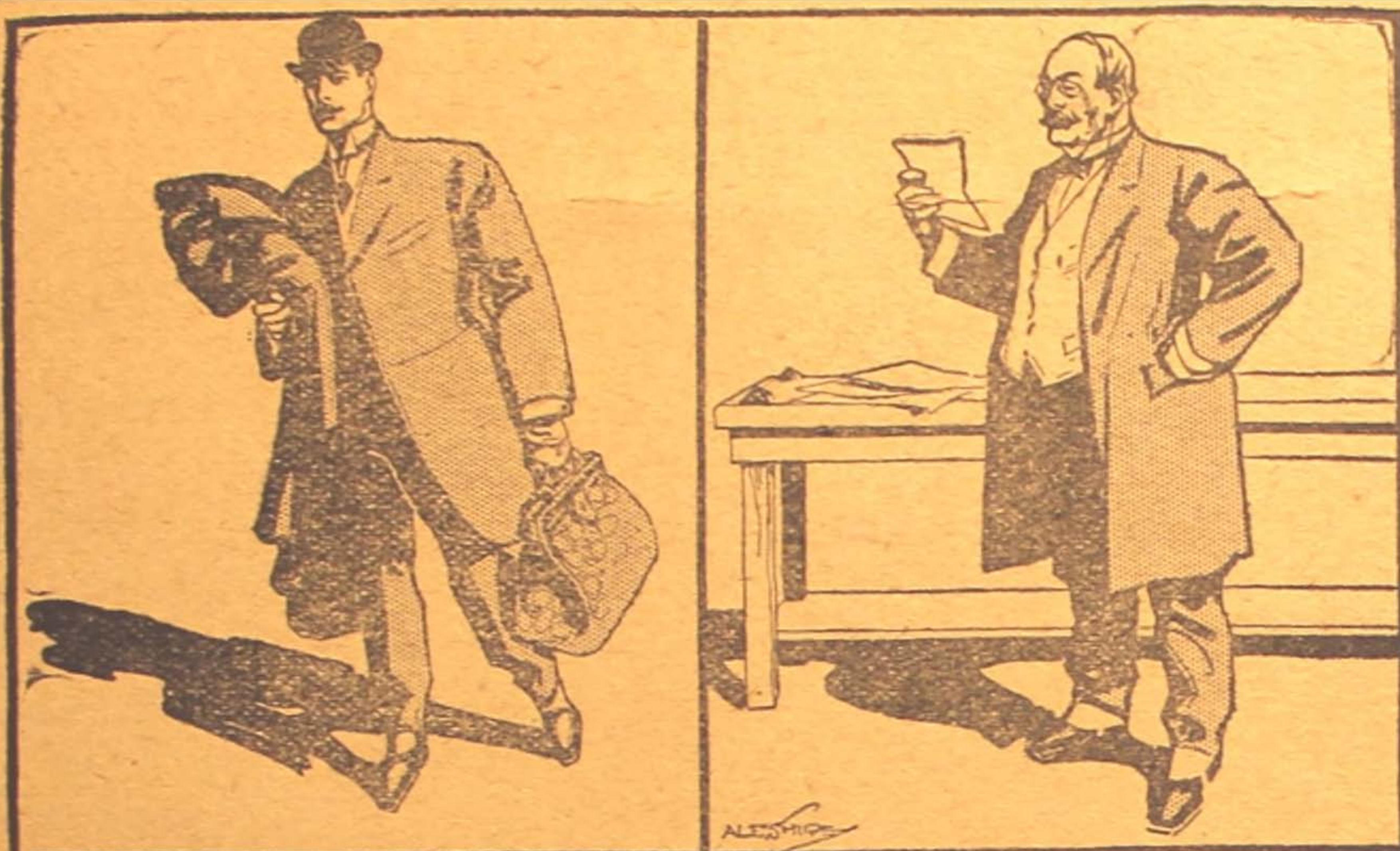
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REVIEW

THE CONSOLIDATION OF FULFILLMENT AND WELTMER'S JOURNAL

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Organization of belief is criminal, organization of effort is wise.



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In other words, for the man who is a producer—a business builder. Our Course in Scientific Salesmanship is for every such man. Because our Course is a practical science of business building; because it makes men stronger in every way; because it leads directly to more sales, greater profits, bigger business and better business. Because it will multiply any man's earning capacity by 2.

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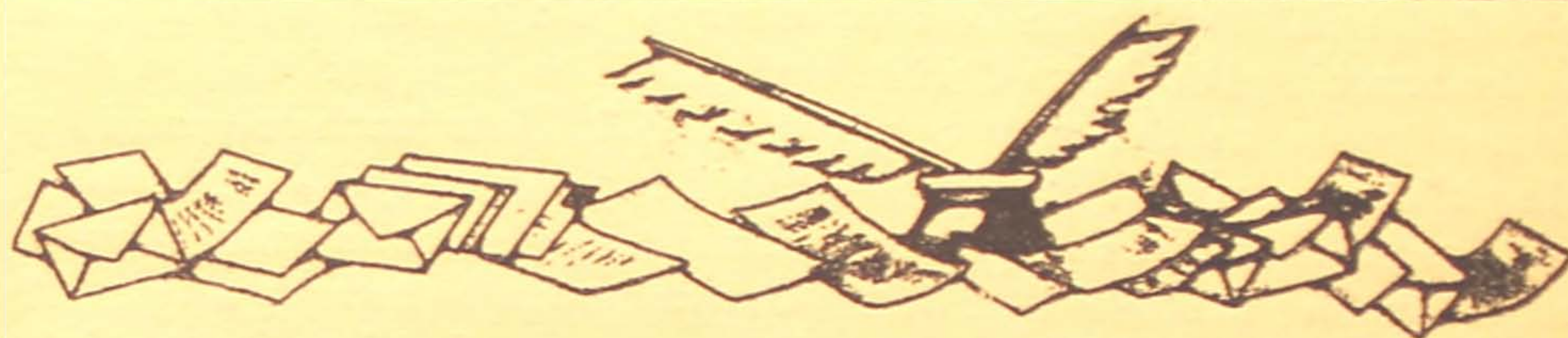
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Selfhood and Selfishness.

S. A. WELTMER. *



ONE of the first things that man learns is the power of discrimination, which terminates on the intellectual plane.

Personality is that peculiar quality which each individual possesses that enables him to distinguish between himself and that which is not himself; between that which is self and that which is not self. Individuality is the subjective reality; the real man; the deeper mind which cannot be changed or divided. As a personality, each individual differs; as an individuality, every person has qualities in common with all others.

Dealing with the traits which distinguish personality we discuss selfishness; dealing with the qualities which distinguish individuals, we discuss selfhood.

I wish to emphasize the statement that personality and individuality are qualities of each individual; that which enables me to differentiate between myself and

what is not myself is personality; and that which enables me to see in every other being qualities, powers, potentialities and faculties like myself—that which is a part of me as well as a part of them, is individuality. Individuality cannot discriminate in differences; it only discriminates by eliminating all differences and standing as one qualification or characteristic, or principle.

As persons, we dwell and live within the realm of consciousness. In consciousness I know all the forms of being of other personalities, and in this same plane of consciousness I am able to distinguish myself from them; or, in consciousness, I know the *forms* of being and am able to distinguish their separateness from each other.

As individuals, we dwell in the realm of conscience. In conscience, I am able to comprehend being itself and realize my oneness with it.

To comprehend the scope of this conception from a Biblical view-

*Lecture to students and patients May 29, 1907.

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point, one would need to be familiar with the philosophy of Solomon and the teachings of Jesus Christ. Solomon poses as the most complete philosopher of consciousness of all times. There was very little that Solomon described that Shakespeare did not elaborate on the plane of consciousness with the difference that the later writer exhibited a deep and profound conception of conscience. Shakespeare lived after the influence of the Christ philosophy had been felt through civilization. Solomon lived before even a crude conception of Christ had been formed, before man had conceived himself as of spiritual origin, indestructible in his very nature, eternal in his very being, unchangeable in his individuality, retaining for all time the impressions which being a person, had imposed upon the individual.

Without this conception, which Jesus added to the ideas of man, we could never comprehend in its full scope the meaning of our modern conception of individuality. We can see this idea expressed in Jesus' prayer, that He and all other persons might become one in consciousness as He and His Father were one in His spiritual consciousness, i. e. conscience. Upon this basis is founded the modern idea of the brotherhood of man and the fatherhood of God.

The question that now arises is,

What would be necessary to give every man a correct conception of what it is to be consciously an individual? How much culture, how much experience and what breadth of knowledge must a man acquire before he can be totally unselfish? There is now what is called a spirit of altruism manifested in all gatherings where this conception exists. Some of the great churches, differing in denominational doctrine, have met and tried to form a coalition, as the outcome of having discovered—in spite of some differences in superficial beliefs—that all are agreed on general principles. They are developing the conception of self-hood and getting away from the limitations of selfishness.

Men do not differ in their knowledge. Knowledge is conscious possession of truth. All men agree upon what they know. They only differ about what they believe, and they do this simply because three fourths of what they believe is not true. They never differ about the truth; they have to agree on that, because it is the same to all men, being in its own nature unchangeable, while belief partakes of the nature of the persons who are held by it, and it is with each man variable.

In the political world to-day we hear more of the actual altruism of Christianity, spoken and written, than we do in the pulpit. Where one minister emphasizes

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the common brotherhood of man and the fatherhood of God, a hundred political speakers make at least the first part of this concept, the burden of their argument.

The whole race is trying to cultivate those ideas which will make men unselfish; make men consider in their relations with each other the qualities of character which all men hold in common, instead of those traits which make men different.

We must not overlook personality. Let us consider some of the things which mark the differences between men and see where we get our conception of the great value of certain personalities. The greatness of a personality depends upon the consciousness possessed by that person of his strength as an individual; his consciousness of that part of himself which cannot be analyzed, reduced, divided or changed. But those things which constitute his personality are the various traits in his character which cause him to differ from others; not in any one particular, but in his general expression.

We speak of some public man as a person having a great amount of personal magnetism. We speak of his magnetism and power over men; of his influence over people who meet and talk with him, and think of that characteristic as belonging to his personality, and, we wonder what makes him so mag-

netic.

If you were to ask a close student of human nature who is intimately acquainted with some man of this character, what constitutes the strength of the public man's personality, he would usually tell you it lies in his sincerity—in his belief in the validity of the things he teaches.

The secret of personal magnetism is found in the sincerity of belief, but it is even more than that. It comes from relying upon the self, within.

Self-reliance is the foundation of personal magnetism. Self-reliance is the strength of any personality. A man may be ever so learned, honest, and sincere, and if his sincerity does not cause him to rely upon himself, he wastes his strength and his good intentions fail, regardless of any influence he may possess. He has no power to attract and hold others—they will not trust him who will not trust himself.

The same philosophy which caused Jesus to reprimand those who failed to use the talent each possessed, exists to-day. Personal influence may not be made of man's possessions. There was a time when it was said that the mere appearance of a man—his manner—his style of dress—had a great amount of influence in this world, but we are now too busy for that, and a long face will not now be accepted as indicating a pious mind

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behind it. A man may dress as clerically as he pleases, have a collar cut so that you cannot tell where it is fastened, a vest that hides the lack of other linen, and an innocent look on his face which suggests that he has never had an evil thought in his life — that means nothing now to most men. A man must do things these days. The time has come when the workers in the world are the ones who impress their personalities upon mankind and show forth selfhood.

Emerson with all his breadth of thought, makes this statement, that every act of man that has led to higher advancement had its foundation in selfishness. I want to say that the first step that causes man to expand and grow is the very reaching out to things beyond himself. The first lesson that the child learns from its mother is one of unselfishness and the first time that the child in its response, shows that it appreciates that mother's care; that soothing unequalled effect of the solace that the mother's hand or voice can give, it is reaching beyond itself; it is manifesting inherent selfhood.

We speak of the great, broad principle of love as the adhesive power of the universe. It holds things together; which is the one great convincing point of the omnipresence of the Creator. God so loves the whole universe of cre-

ated things that He in His very presence permeates and fills every part of it. He gives His very presence to it and fills it with all His presence, and this presence is holding things together. The greatest enjoyment life has, is giving of itself to something else, and there we have the great principle of love.

Love springs out of the individual side of man, not out of the personal side; yet man can so train himself to consider only his own feelings and wishes, that he can take some of the most enjoyable things of life away from himself and put them on what he considers himself.

Love is that great part of the Infinite which constitutes the Infinite Presence. It is that part of God which gives of Himself to everything He creates. The part of Himself which we call mind or intellect, He expresses in the conduct, in the control, and in the execution of the law by which everything acts.

God in a state of activity is law, but in His manifestation of presence in the beautiful and sentient things of life, He is manifesting Himself in love.

Before one can comprehend the selfhood of the individual and all it means, he must know what love is. Love is that part of ourselves which we give to other men and things. Not only do we give in effort and possessions, but we give

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ourselves in love. We set aside any thought of return.

The man who succeeds will say that the great secret of success in the world of work is love for work. During vacation in the teachers' Institutes all over the country, the teachers will hear over and over again that the teacher's success depends upon his love for his work. What do we mean by that? We mean that to be successful, he must give himself, his time, his energy, everything to his work. This is an expression of the selfhood part of us.

It is said that there are very few people whom all the world can love; who can, when they meet the multitude win the affection, the esteem, and the regard of all the people, and yet it is possible. We probably learned more of the real sentiment of true selfhood when as little children, we read the story of the kind little girl who trained her chickens to eat from her hand, and then learned that the reason the fowls of the yard loved Mary was because Mary loved them. Men fail to win the love of all other men for the reason that they do not themselves love all other men.

Love, (selfhood), can give of itself and not feel the loss. In fact love has such a perfect character and unselfishness has such a magnetic influence that it attracts to itself that which is like itself, so when it returns from its circle of the universe it is greater than

when sent on its mission. It is greater if for no other reason than this, that it is in harmony with God's purpose; it is no longer yours—it has become a part of infinite purpose, but it carries with it your personality.

We do not speak of the personality of God as we speak of the personality of man; not as if he were a man having parts as we have. Of course, as Sunday school children, we conceived of God as a great man and not as a great Being filling the whole universe. I remember that as a child, I thought of God in the image of man, and, for a long time, that conception kept me from being able to conceive of how man could be made in the image and likeness of God, when God, in my conception was like man. I could not conceive of God filling all space. I could not conceive of the Eternal Presence. I could not conceive of the universal love of God which adds its power to man's gift whenever he gives of himself in love.

The time is coming when we will understand the meaning of selfhood and selfishness. There never was a time in the world's history when so many persons were trying to become individuals as there are to-day. Men are just beginning to learn this lesson of individualism which Jesus tried to teach, that "My Father and I are one and you are my brother. My father and you and I are all one."

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Individuality is the indestructible *I* which is one with God and all of nature.

Before Christ's time, man had been taught the philosophy of Solomon, that each person must build himself into a moral creature; must make himself worthy by cultivating certain virtues, by thinking certain thoughts, by performing certain duties, by entering into certain works; that he must say so many prayers in so many hours; and yet he did not understand that all men are equally related. And so the conception of man as an individuality was not easily comprehended, and his search for the knowledge of how to become a perfect individual was not so successful as it would have been had man not been trying to follow his early teacher.

As individuals, all men are the same. Jesus taught that when man discovered his own individuality, when he discovered he had no power of his own, that all the power is in the Creator, in the Father, that he has no wisdom except the Father's wisdom; that his very existence depends upon the indwelling presence of the Infinite, he will be humbled in his own estimation and in his own conception of his attitude toward that which he was seeking. When he had laid aside his selfish pride and said "This strength which I am using is not mine," he would feel as though he

were walking without strength. When he discovered that all the wisdom he thought was his and had cultivated for the purpose of seeming to know more than other men, when he found it was all God's wisdom, expressed through him, and not the wisdom of the world; that God's presence is equally distributed throughout all the world; that God is equally related to every individual in the world; that no special providence is bestowed upon any child but upon all children alike; that all the world has the same filial relation to the Father; then he would feel that he had lost something; and especially was this true of the Jews who had been trained to feel that they were the chosen people of God. But this discovery was a necessary step to the realization of man's individuality.

Then Jesus said, "He that humbleth himself shall be exalted," and here is wherein exists the exaltation; instead of being the limited person he thought he was, he realizes that he has at his disposal, omnipotence; that he is a part of all wisdom; that all love is his and all men his brothers. Then he is uplifted. Instead of being limited in his power to accumulate knowledge to the insignificant bounds of personal effort, he has all the wisdom of the Infinite, and in this consciousness every tree, every flower, every brook and everything in all this world speaks to him with

tongues unknown before; and like the poet, he finds "tongues in trees, books in running brooks, sermons in stones, and good in everything." Then he is exalted. He becomes conscious of his oneness with Infinite Being, and he finds that the blessings which he thought he must merit by personal effort were already his by right of inheritance, but until now unrecognized by himself.

When man understands his individuality he does not place so much value upon the good he can do, thinking it will make him better than his fellows. When a man is constantly thinking of and telling you about the good he has done, and wants to carry it along as a kind of credit account, you may know he has not conceived of the full joy of living. He needs to learn that all other men are the same as he, and that he is capable of accomplishing much greater things than he has done. He can look forward to so much greater things ahead that he does not need to worry about the small amount of good he has done in the past.

The laws of mathematics are the foundation principles of individuality and universal brotherhood. You are teaching a child the very first lesson in unselfishness when you teach him that two times two are four. When you teach him that three times five are fifteen, you are giving him a principle for the foundation of individuality.

When a child learns that the application of certain principles in the same manner will bring about exactly the same result each time, he discovers a principle that does not change and he is beginning to grasp a conception of the fixed laws of the universe.

We depend more for our conception of greater selfhood, or unselfishness and perfect altruism, upon mathematical formulas and the chemist's crucible than we do upon the finest theological homiletics, or upon the finest reasoning on theoretical problems. These things are absolutely true and furnish a solid foundation for demonstration.

Through this same process of mathematics we have been able to go beyond this world and see the worlds lying around us. We have been able in each case to find the same Creator, the same Designer, the same Law-giver. The foundation of this conception was laid when the child was taught to rely upon the principles of mathematics and got his first conception of something which does not change. Age after age passes and the results of the chemist's experiments remain the same, and he knows that that which exists without change, will exist without end; and here he gets his first conception of immortality. Then he is an individual.

I once tried to write a creed. It was like this: "I do not claim for

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myself any power, privilege or virtue that I do not freely concede to all other men. I do claim for myself every power, privilege or virtue I concede to others." I do not fully comprehend in my life what it means to concede to every other individual all the privileges, and pleasures and powers that I would dare to claim for myself, but I do conceive of a higher consciousness of enjoyment, of perfect contentment, of absolute freedom from fear of any kind.

When a man becomes conscious of his individuality he will make himself receptive only to such thoughts that may relate to other persons in the world as will make them purer, stronger, more self-reliant, better in every way; and he can only give out such thoughts as he has received.

Thought is an emanation of the infinite mind and partakes of all the wisdom and power of the Infinite. If you think a perfect thought for some individual, even though it fails to reach the one for whom it was formulated, it remains in the world at large and God himself takes charge of it, but it has taken on your personality and goes on and proves that kind words cannot die. It is no longer yours but you can rest assured that every kind word ever formulated for a human soul, is still living and

will never cease to live. Every time it returns to you it will be freighted with greater good and after a while it will come back reporting having accomplished the purpose for which it was sent. It will come bearing its sheaves; but this can only come to that person who desires for all other persons that which he asks for himself.

I wish again to emphasize the fact that if you wish anything out of God's storehouse, any blessing for yourself or for another, you must ask for a perfect thing. Heaven gives up its gifts freely; in fact, it holds them ready and offers them to you, but the absolute freedom which constitutes a part of each person's individuality, makes it so that God with all his loving kindness cannot intrude upon a human soul against that soul's consent and give it that blessing. Heaven holds no blessings except perfect ones and before you can ask for a perfect blessing for another, you must be able to stand as an individual, totally unselfish, willing that the person for whom you work and to whom you give your service, should have all that life holds that is dear to you; and when you do that, that thought goes out and comes back to you laden with blessings and greater strength than that with which it started.



Organization.

By PAUL TYNER.



INDIVIDUALITY stands for the largest and noblest development of the human mind. The one purpose plainly stamped on every page of man's history, in every stage of struggle and advance, is the development of individuality. Indeed, we may trace in all the ascending forms of life below man the same trend; so that it is not too much to say that individuality is the goal of evolution. As one of old wrote: "The whole creation groaneth and travaileth until now, awaiting the redemption, to-wit, the redemption of the sons of God." And again, "Know ye not that ye are gods and the sons of God?" For to be an individual is to be nothing less than a god; an individual, that is to say, in full-orbed development of the integral freedom and power of the eternal peace and joy of the soul victorious.

Such a soul is triumphant over the bonds and limitations of sense and environment, because, awakened to his dominion over all things, he makes and masters circumstance while himself enthroned in *center-stance*. He lives his own life serenely and dares, through good and evil report and through trial and temptation, to be himself. It is thus that he best helps and blesses all the world; thus that he justifies his own existence.

The flowers of the field, in their place and degree, do the same thing and in themselves express the same truth. That is why they grow, and why, without toil or trouble, they are

fed and clothed more splendidly, because more perfectly, than was Solomon in all his glory. And this is why it is worth our while to "consider the lilies," if we too would individualize. It is because the individual focuses and manifests the universe and all that therein is—because he in a sense embodies the very unity and oneness of the Infinite and Eternal Mind back of and immanent in all things—that to my mind, individuality is the grandest conception possible to the mind of man and its attainment (or even the struggle toward its attainment) his divine privilege and glorious destiny.

To this attainment, I am convinced, "the institution" is indispensable. It is through organized association with all the elements of earth and air, sun and rain, that the plant world develops. As we ascend the scale we find this association taking more and more the character of self-conscious action, as in the flocks and herds and the various colonies or communities of productive and progressive mammals. The beehive stands perpetually as a perfect type of the possibilities and actualities of intelligently organized associations of individuals of like natures and needs. So with the ant—to whom the anarchist as well as the sluggard may be gently commended for observation and wisdom.

I know that it is objected by certain earnest-minded folk, duly appreciative of individualism, or what they take for individualism, that the association of cells in our organism and the association of birds and animals

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in flocks and herds are "free" and "natural." The inference intended to be drawn is that associations of men, organized according to definite plans and methods for the accomplishment of definite ends, are neither free nor natural in this sense. This inference I believe to be thoughtless and unfounded. It is an attempt to generalize from exceptional experiences, and like all such generalization, lacks accuracy. Every organization of men originates in a desire on the part of all entering into it for the protection or other advantage secured by such a union of the individual energies in joint action for the common good. "All government exists by the consent of the governed," is an axiom true of all other organizations of men as of governments. An American in Russia finds methods of administration five hundred years behind the age, oppressive, tyrannical, corrupt. When he has studied the people he finds that they have, until now, had the only government they were capable of appreciating, and that they will not continue to have bureaucracy very long, if they want republicanism.

We say a man surrenders his individual freedom when he becomes a member of an organization. The truth is that he exercises his freedom in selecting the advantages as well as the restraints of associative action. The citizen of even the worst autocracy is freer than the savage on the plains or in the mountain wilds. His range of consciousness, of function, of life itself, is immeasurably expanded by the very association that governs and controls his devel-

opment and activity to the higher racial purposes.

It is true that in many cases great individuals, the geniuses of the race, have come to the front in revolt against government or rather against forms of government; that they have been either against the government or nonconformists. Yet both Luther and Tolstoy are, in a sense, as much the products of the organizations against which they rebelled, as were Dante and Michael Angelo and Shakespeare and Milton the products of the organizations they supported. Robert J. Ingersoll was a great individual in spite of the church; Phillips Brooks in character and career demonstrated the grand truth that individuals may give lustre and power to organizations. Institutions like individuals, grow with the growth of men's ideals; those for whom existing organizations do not grow fast enough, may always draw out from the old and start a new society. Every new society is simply a branching out or development of the old, and this is as true in religion as in politics. The old furnishes the point of departure for the new always. In this day of democratic ideals and enlightenment, it is particularly shallow to object to organization as destructive of freedom.

How about the objection to organization that it is artificial, that it lacks the naturalness of the various organizations existing in nature?

Here we come to a very common and misleading attempt to distinguish between the natural and artificial. The distinction disappears, so far as any application to the pre-

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sent problem is concerned, when we remember that if man is natural all his works are natural. If "God made the country and man made the town," man has bettered God's creation. Rather let us say that the town is nature raised in a degree by the exercises of man's natural faculties—his God-given faculties, as some people like to put it. The mental functions are no less natural than the so-called physical functions. Organization for the furtherance of such mental concepts and ethical ideals as the New Thought involves is really organization on evolutionary lines, developed to a high if not the highest degree. It was Charlotte Perkins Gilman, I think, who once said that we have come to recognize that distinctively *human* life must be associative life and association on lines of the highest development of intelligent organization we know. Long ago, Plato said that no man could live alone unless he were a god or a brute. But no real god would want to live alone, for his very godhood must consist in realized oneness with all that is.

What then is the explanation of much of the recent attack on the institution on the part of individualist writers? Shall we not find it in some lingering vestiges (diminishing vestiges, let us hope) of the proverbial *odium theologicum*? Has it not the ear-marks of the ancient polemical rancor and bitterness that is so apt to crop out in unguarded moments from minds that had been habituated for years to the passion and prejudice of dogmatic theology, especially when the reformer is an ex-parson?

One whilom preacher levels his fiercest denunciation and bitterest satire against organizations. Another who is loved for his gentleness and amiability on other subjects, inveighs with acidity against the institutions that he formerly held dear. Instances might be multiplied. When I feel that way myself I know that I have not entirely emancipated myself from all traces of the old orthodoxy.

Yet the question must be asked whether or not in the spirit and manner of these attacks there is not a conspicuous absence of that temperance and sanity, that breadth of vision, that calm confidence in the right, which modern science, in its splendid exposition of the theory of evolution, has done so much to impart to the temper of the times in all intelligent discussion, whatever the problem? "Why do the heathen rage and the people imagine a vain thing?"

If those who have elected to assume the role of foes of the institution will stop a moment to think the matter over, I know they will turn from the error of their ways and perceive the sweet reasonableness of coming to reason together. There are very obvious disadvantages in "flocking apart," and we need each other.

Every objection that has been made so far must vanish into thin air when it is recognized that the question of the hour is not one of The Individual versus The Institution, but of clear-headed and courageous insistence on Individual *and* Institution in right relation. And what is this right relation? Is it not plainly that of master and servant? Is not the institu-

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tion like fire, "a good servant but a bad master?" It seems to me that the great Galilean summed it all up in the luminous saying anent a certain venerable institution of the Mosaic dispensation: "The sabbath was made for man and not man for the sabbath." Right here is the kernel of the whole business. Every institution, human or divine, like the sabbath, finds its distinct limitations in human service. In so far as it serves man's welfare, it is good. The moment it interferes with man's welfare, it exceeds its legitimate province and may be disregarded or changed. Fulfillment and not destruction is the aim of all reforms. Because the institution in some or many of its forms has fallen into decay, or become an instrument of oppression or abuse, is no reason for its abolition. It is a reason for holding it to its original spirit and for bringing it up to date.

To go back for a moment to our starting point. All forms of organization, religious, political, commercial, financial, industrial and educational, are but the developing expression of man's ever increasing desire for broader and deeper association with his kind. We would have no laws or learning, no wealth or commerce, no science or art, no religion or philosophy—no dawning sense of human brotherhood—without organization. The very ideal of a nobler individuality that animates the resentment against those abuses of the institution that turn it into an instrument of personal oppression, we owe to the natural and orderly development of methods of associa-

tion in more perfect organization. "The government that governs least governs best." But it must be a perfectly organized government to reduce governing to a minimum of effort. The more perfectly adjusted the various parts of any mechanism are, the less noise, friction and wear and tear, and the larger and better the product. The movements of a trained and disciplined army are not only more effective than those of a mob, but they are also simpler and easier.

"The old order changeth." When any particular form of organization has outlived its usefulness, it gives way to a new and better form. This is true in nature, and natural law is found operative in all the affairs of man. When we find the electric light superior to the tallow candle, must we declare that there shall not be light, because the new method involves much more complex and delicate organization than the old? Are we to cling to the stage coach because the railroad that displaces it is impossible without highly developed organization of ways and means? All noble public spirit becomes organized in sympathetic and effective provision for the needs of the people, for the relief of suffering and the uplift of the masses. Can love in these days—in our larger life as members of one body and one of the other in all the relations of society—be genuinely effective unless it is organized? In pleading for organization, we really plead for that love which is the fulfilling of the law. The instinctive longing and deep desire for the pro-

pinquity of our kind, for interchange of thought and service make association inevitable. And this instinct is really at the root of all that makes life worth living. The lessons of history, the lessons of all experience emphasize and enforce recognition of the superior economy and effectiveness of association that is definite and orderly in its arrangement. To make such association organized rather than let it lack organization is only to exercise intelligence. Organization, in fact, is simply the carrying forward of the first essential of creation: The calling of order out of chaos.

In unity there is not only increase of strength but also a diminution of friction and waste. Men organized do greater things and more of them than may be done by unorganized individuals. Surely it is worth while to do more work and better with less effort and less waste than at present. Every man not mentally blind must appreciate the gain for humanity accomplished by the more perfect organization of human activity and capacity in all our great industries, especially in those connected with transportation and communication. The same is true in all the varied fields of human interest and endeavor—true in a marvelous degree of every great movement, and in the same connection, with the championship of every great cause or idea.

But I must not be misunderstood as an advocate of the old forms of organization as media for the carrying forward of new ideas. While I believe our new wine needs bottling, if it is to be made available, I would

not have it put into the old bottles. Let us have new ones—new forms of organization, expressive of the New Thought and adapted to the more effective performance of its mission to the race. The framing of such new form of organization is a mighty task and a delicate one. Well may we approach it with deep sense of responsibility. But shall we hold back our hands because of the difficulties of the undertaking? Shall we abandon it to the few brave and bold pioneer spirits, while we stand aside to criticize and sneer—perhaps waiting to see whether or not it will be a success before committing ourselves to a share in the attempt? “Nothing succeeds like success,” and if we want success all we have to do is to lay aside petty differences of opinion concerning non-essentials, all small envy and jealousy as to personal leadership, all motive and consideration whatsoever less than the fullest devotion to our noblest ideals, giving fullest faith to the supremacy of principle over personality and entire allegiance to the cause of Truth. Let us get together on a broad platform of unity in essentials, diversity in non-essentials and in all things liberty. Thus shall we in good time show the world the power of an idea to embody itself in form and action; thus shall we practice the harmony we preach by harmonizing our energies and efforts; thus shall we bring the power of concentration into play on a scale never before witnessed in the world's history. It would be impossible to over estimate the influence for good on the entire life of this and succeeding ages that

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would be exerted by a really strong organization of the forward forces. Readers who have personally experienced the marvelous transforming power of enthusiasm for a cause—its new creation of mind and body, its soul awakening, its expansion of consciousness, its vitalization and illumination, its peace and power—may be able to picture to themselves what it would mean to multiply all this a thousand-fold, and to show the striving, starving, struggling world the well of living waters.

All the evils attributed to organization are properly due to defective or outgrown forms of organization, to that misconception of the nature of an organization which erects it into a fetich and endows it with authority in itself, or to abuses of power conferred by position in an organization and the fault not of organization, but of the personal character of the official. If we are philosophical we shall let all these failings take care of themselves. They are not defects inherent in organization itself and are not irremediable. Reform is always possible, and "reform delayed is revolution begun," as Burke said. If defects are to be remedied, surely it is the duty of those who see the defects and who desire better things to take hold and work for improvement. Those who object to the imperfections of this, that or the other form of organization are blind to the fact that perfection in the absolute sense is no more to be expected of an organization than of an individual. Organizations develop, as a man develops, through experience and effort—through the perception of higher ideals and the struggle to attain them.

Has there been a tendency to dogmatism, to arrogance, to narrowness, to hero-worship, to the deification of personality, in some of the organizations that have served man's needs and represented his purpose in the

past, but which to-day seem to hold their votaries in thrall and to block progress? Then it has been because there was narrowness, bigotry, dogmatism and servility in the spirit and ideas those organizations were launched to embody. No people are better than the organization they accept and maintain. As the homely proverb has it, "If they like that sort of thing, why that's the sort of thing they like." Or in the more elegant classic saying: *de gustibus non disputandum*, which has frequently been rendered, "Every man to his taste." Besides others may need the ladders we have climbed by. "We'll all meet on the other side of Jordan," according to the old hymn.

For those of us that seek truth and the knowledge of truth that shall bring us to freedom, let us face the morning. Let us go forward to the better things that beckon us, like a mighty army marching on to Peace, to Progress, to Liberty, to racial brotherhood and to Life Eternal. We have a great work to do, a splendid purpose animates us, it is our privilege, our glorious privilege, to pave the way to freedom and power, health and happiness, the way to genuine immortality, for millions of our fellows and for millions still unborn. Shall we not then lay hold of the rope of organization, not to tangle or fetter ourselves in its coils, but in order that we may straighten it out and, for a cause that should enkindle the hearts of men with divine enthusiasm, give a long pull and strong pull and a pull all together?

There is no possibility of enlightened reformers evading the issue. The forward movement is impossible without union and union is impossible without organization. Achilles may sulk in his tent, but the battle goes on. Organization means unity, progress, freedom and life. Disorganization means weakness, waste, bondage and death. "Under which banner, Bezonian?"

The Fourth.

By THEOLO G. REVERSE.

WELL, well, here it is the Fourth of July again. It comes regularly every year now, so different from its habits of frequency when I was a child and could hardly wait for it. Then it seemed to come not oftener than once every ten years, the last week of June was at least a year and a half long, and the first three days of July were hardly to be measured by commonly known periods of time.

And when it did come at last, when the slow dawn broke the dense curtain of night, and the day could rightly be said to have begun, time got all mixed up and passed in jerks, when the fire-crackers were "goin' off" with interminable stops between, when we were waiting for something else to happen, till by the end of the day, an entirely new era had begun which could not have been more perfectly separated from the one that had slowly crept to a close with the sinking of last evening's sun, if a period of cosmic void had intervened. And the new era began with an aching head and a noise confused brain and burnt fingers and powder blackened clothes and a heart full of regret that IT was really all over. And it seemed that nothing else could ever be interesting so long as the memory of IT remained; and of course that memory could never fade. The future stretched away in a dreary prospect toward the next Fourth which was so far distant that the imagination could not bridge the gulf, and the present was as colorless as the yesterday had been bril-

liant.

We found a sort of melancholy joy in searching among the remains of yesterday's festival for Roman candles which were not entirely burnt, and fire-crackers which still promised to fizz if properly coaxed, knowing full well that if we found any such, we would not be allowed to fire them unless we did it on the sly. But even this pleasure soon palled and there was nothing, nothing, absolutely nothing left to do, but stand around in sad groups boring bare toes into the mud made by last night's rain. How empty the world becomes at a time like that. Why, it would be a pleasant relief to be all bandaged up and put to bed like Johnny Jones, who got in the way of several Roman candles, for then the doctor would be there and mamma would be hanging around trying to do something, after everything had been done, and the other boys would be looking in at the window with awe-struck faces. What if it did hurt some, that was better than not having a thing to do and being unable to forget how full had been the day before. Yes anything would be better than that.

But that was long ago. Many Fourths have come and gone and many morning after-times have been lived through to afternoon forgetfulness and evening newness, and now the "Glorious Fourth" comes every year or six months. And what a different Fourth it is, too. There is only noise now, and cheap fireworks; they never spend money for fireworks nowadays as they did when I

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was a boy. Why, if some of the children of to-day were to see the fireworks they had the time of the big Fourth at Sacs's Spring when they had pin wheels as big as—well, as big as a circus ring is nowadays, and skyrockets that went so high that if they hadn't bursted just when they did they would surely have got caught in the clouds, and so many Roman candles that it looked just like Fairy Land only a lot more real and wonderful, they wouldn't know what to do. Their throats wouldn't be large enough to let out all the shouts they'd feel like giving. When I was a boy they knew how to buy fireworks and they knew how to "set 'em off" too.

Why, they do not even know how to get the most good out of the few fireworks they do buy, now. To-night those fellows, (I know everyone of them and I think less of them now than I ever did before,) just wasted the skyrockets by not knowing how to start them so that they would go high and when they had the parade and burned the Roman candles, they didn't do it half right. They did not look a bit like they were all going to be burned by the sparks falling on them, they did not let any of the fire balls shoot into the crowd and scatter the women and children in every direction, (and everyone knows that it isn't a real Fourth of July unless there is some excitement of that sort) and then when they finished up they just let the thing dwindle down gradually until there was nothing but smoke and two or three lonely shooters left. It was an awful fizzle. The little boys seemed to think it was fine, but that was because they had

never seen fireworks like they used to have when I was a boy.

Why, to-night the men looked just like ordinary men. When I was a boy the men in the parade looked like fire dragons out of the story books. They did not look like just Bill and John and Jake and all the rest of them, dressed up in house-painter's clothes with tarnished tin helmets that didn't fit, on their heads.

No, this is not like the Fourths they had when I was a boy, and yet they do the same things they did then and are just about as sincerely patriotic as they were then, which is not saying very much. I guess about the only really patriotic man then and now, is the man who has to make the speech and on that account reads up for the occasion. He is also about the only one who can tell without studying over the question, what the day is intended to celebrate. To-day I asked a small boy what the Fourth of July was about and he looked at me in astonishment as he replied, "Why, its the Fourth! Don't you know what the Fourth is?" I assured him that I did and walked on.

The boy's reply made me curious to see what others would answer to the same question, so I looked about me for someone else who seemed to be really enthusiastic in his celebrations and was therefore more patriotic, at least in appearance.

I met a man who seemed to be having a good time. With one hand he was waving the remains of a sky-rocket over his head, in the other hand he had a cane which was made so that striking it on the sidewalk

made a great noise, with which he was making all the ladies jump, and in his coat lapel and the band of his hat were numerous small flags. He was a ridiculous figure and an equally enthusiastic one in appearance. As he walked along he shouted with the full power of a voice trained to reach the cows in the "bottom pasture," "Hurrah for the Fourth," again and again, until even the explosions of his noisy cane were almost drowned into comparative silence.

Now here, I thought is a patriotic man. What other reason would he have for such actions; what other emotion than patriotism could be so powerful as to cause him to make such a spectacle of himself? Here in this honest son of toil, this great, simple, sunburned plowman, who has never known the restraints of the shut-in cities, I shall find the true appreciation of the struggle for freedom we are celebrating to-day. He, at least, will know that this is the birthday of the immortal Declaration.

While I was watching this man's display of overflowing patriotic enthusiasm, I was trying to decide upon some plan by which I could approach him and if possible learn the true state of his mind in respect to the occasion. I could not ask him outright what he thought of the Fourth of July and what it was intended to celebrate as I could the boy, for that would be likely to lead to misunderstandings and embarrassing complications. I did not care to risk a personal encounter with one of his inches and sinews about some-

thing of small importance and I have found that with men who are "celebrating" it oftentimes takes but little to get into trouble. I therefore had some difficulty in deciding upon a plan of campaign.

The only plan that seemed to offer more than a fair chance of success was for me to appear ignorant and see if the howling patriot against whom I was so industriously plotting, would take occasion to correct me. There was but small question that he would do so if I exposed any ignorance that he knew enough to correct for that would be one of the best ways for him to give expression to his feelings. Well, to make a long story short, I fell in beside him and endeavored to appear as happily enthusiastic as he.

"Hurrah for Valley Forge and the Glorious Fourth," I shouted, "Hurrah for the brave men that fought the battle of Waterloo!"

And he took up the cry, and now that he had my support, waxed more than ever enthusiastic, shouting for Valley Forge and Waterloo. And after we had been mutually vociferous over the greatness of Buffalo Bill and Santa Anna, and had eulogized Gen. Grant for writing the Constitution of the United States, which bankrupted my companion's store of historical knowledge, he turned to me and with tears of genuine patriotism shining in his eyes, said, "Isn't it grand that we have this day set apart for the celebration of the day when George Washington, Rah for George! crossed the Delaware?"

I answered that I thought it was,

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and departed, disappointed that my patriot had turned out to be only a celebrator. From what I saw of other folk to-day, and from what I have seen of them at other times and remember of myself on the same occasion and others like unto them, I am led to conclude, as I have said before, that about the only really patriotic person concerned with a Fourth of July celebration is the man who makes the speech. I have noticed the same thing about many other fete days, that the participants rarely think about the occasion of the celebration but merely take this as a chance to blow off steam and do things that they would be ashamed to do at other times.

But why should a man wish to make up like "my patriot" was dressed, and appear in public, unless there was some good and sufficient reason for it? And that reason I do not think he could find in a holiday of which he knew not the meaning, if he were a normal being. Or perhaps it was because he is a normal being, which would make him an unusual one who, on that account, must appear queer in the company of others. I suppose tho, that this was his method of attracting attention. It is strange that men should be so very anxious to attract notice that they will go to almost any length that promises to bring them the desired results.

My patriot was not so very different from the great majority of the people I saw to-day. The principal difference was that he was more exuberant and less trammelled by thought of conventions, in other

words, he was more natural. He was just plainly "having a good time" without any thought of what other folk were thinking about it and, from what I saw of other people, I rather think that there were a good many who laughed at him, who also secretly envied him his freedom of expression. And I guess he was not exactly a failure as a patriot, either. True, he did not know what he was celebrating and if his love for country was to be put to the test, he would perhaps have as little idea what he was fighting about, but this would make no difference. He would be likely to fight as enthusiastically as he had celebrated and if he did not know what it was all about, he would have a plenty of companions in the same fix, to keep him company.

Now I do not think that that is true patriotism, but it is the common kind, the sort that "makes history" in these barbarous days of wars and hot-headed settlements of disputes. This really seems to me another of the very fine expressions of the better side of man put to the same bad use that political and religious fervor and love of kin are sometimes, yes oftentimes, put; to please the savage side of man's nature. But then I did not start to write an essay on patriotism, I started out to tell about what I saw at the celebration to-day.

After this experience with the most enthusiastic man in sight, I did not carry my search for patriotism any further. I decided that this is not a celebration of the anniversary of the signing of the Declaration of Independence but just the Great American Holiday, and that patriotism is not

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such a necessary factor as happiness, that retrospective commemoration is less essential than forgetfulness of present problems; and after I had so nicely disposed of my problem, I found that there were many things happening around me which I had missed before.

Then I saw many interesting things. I saw the country girls standing around in shimmering groups, their white dresses, pink sashes and hair ribbons, gaudy-flowered hats and white canvas shoes proclaiming loudly that their wearers were "having the time of their lives." I saw them jump and scream and giggle when the firecrackers popped, and scatter and bunch up, protest and pretend to be angry when their friends and brothers came among them with their noisy exploding canes, and I witnessed and was happy in their delight in the exploding crackers and parades and everything else that went to make up the day. I could see in their faces the relief from the thought of dishes to wash, rough floors to sweep or perhaps garden or corn to hoe. I could see here the joy of a dream realized and delightful anticipation of more wonders to come later in the day. I saw these girls' mothers with their clinging broods of little ones sitting on the benches under the trees gathered in friendly groups on the grass, talking over the Fourths they had previously spent together, talking about Sammy's rash and Jamie's colic, Susie's frock and Mamie's hat, the love affairs of their children and their neighbors' business. And I saw on their tired faces the same relief from monotonous cares, but not so

much of the happy anticipation I had seen on the faces of their daughters. I saw here a dread of something, an expression of fear, the vague haunting fear that kills the joy of the present and leaves hope the only, and a poor consolation.

I saw prosperous farmers with their great beards, sunburned faces, somber clothes and dusty hats, standing in friendly groups talking over old times, politics and crops, boisterous in their greetings, stolid in their conversation, noisy in their appreciation of the rough jokes they told about each other. This was in the forenoon. When I had seen the women get out the baskets of fried chicken, pie and cake and other luxuries as only the farmer's wife knows how to properly prepare, which dainties they placed on cloths spread under the trees, and the men go and feed their horses and then gather in quiet, intent groups around the picnic tables; when I had seen the girls and their beaux gather around excited and hungry, I left them and went home to my own table, with my mind full of pleasant pictures, and feeling that this was a great day and that perhaps it was best that they did not think so much of the anniversary as they did of the "Fourth."

When I went "down town" this afternoon I saw what it was the women had been dreading, and trying to hope would not come, I saw also, many a sweet girl's eyes, which had this morning been sparkling with anticipation of coming glories, clouded with shame and horror, and many a prosperous farmer whose boys were "celebrating," avoiding his compan-

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ions of the morning, for he too, was ashamed to meet the understanding eyes of men.

The cause of this change was only too patent. The mother's sons and many of their husbands, were drunk and staggering about the streets, a disgrace to themselves (if that were possible), and all who knew them. And these same brutes, and worse, were the brothers, lovers and fathers of the girls who had in the morning been so happy, and the sons of the men whose quiet pleasure I had enjoyed so much.

The streets soon became unpleasant for the girls and women, and the sober men did not wish to talk together now, while they had this disgrace before their eyes, so they all gathered around the speaker's stand and soberly listened to florid orations about the greatness of the United States, the extraordinary American Eagle and the War of the Revolution, all the time trying to forget their sorrow, trying to keep from hearing the maudlin shouts and coarse pleasantries coming from the lips of loved ones. And occasionally, one of the men would get up and follow a messenger, to arrange for the liberation of a son who had been put into the calaboose, and a mother's eyes would be hid in a handkerchief already wet with tears.

And as I watched this spectacle and thought of the cruelty of it, the misery and heart-break which the thoughtlessness and the weakness of part of the race inflicts on the other part, I felt guilty as a citizen of the country whose chief anniversary I was helping to celebrate, guilty for

my part in making and permitting such customs. And I wondered at the passivity of the women and men who feel the disgrace of this sort of thing. I felt like jumping on the platform and taking the place of Jake Hines, who was exposing his ignorance of history in an effort to make a speech, and proposing three cheers and a tiger for Carrie Nation. I wonder that there are not more of her kind, when I see a day like this ruined for so many people.

This was not pleasant to see, so I soon left and walked out to the quiet streets where I could think it over. And there, pondering the question I decided that the Fourth is all right, that it is fine to have these fete days when nearly everybody can for a time forget the cares of life and enjoy some sort of recreation in freedom, when the barriers of the Sunday holiday are removed, when there is no regulation of noise and a large amount of freedom is allowed. But I decided also that it is a pity to make it so easy for some of the people to ruin the day for the remainder, that some men should have to live with the hogs they are, on a day like this and give the women-folk and decent men a chance to forget them with the rest of their cares. And thinking thus, I found that I was working up a great feeling about the matter and so, was making myself very unhappy, which of course could not help matters at all, only adding to the sum of the unhappiness of the world.

When I got back to the center of excitement again, I saw that the evening parade had begun and then in my interest in the crowds of people

who did not know any better than to think that this was a fine celebration, and in memories of the times when we used to do it right, I forgot my displeasure of the afternoon, and could have had a good time if it had not been for comparing this with what we used to have.

There is no use for me to tell you anything more about the fireworks. Anyone who has seen them knows they were nothing compared with what they used to be when I was a boy, (I heard many an old man say that to-night,) so they are hardly worth a word. When I had seen the last of the disappointing parade and had seen the folk gather their tired children and start homeward, I came home to my study and set myself the task of telling you what I saw.

Now you will think I have been unfair in talking about only the farmer folk to-day. I do not think so. What I have said about them can be said with almost equal truth about all the people I saw, but I did not pay much attention to any but these, because I thought them the most natural and easiest to read.

Taking the whole question now, I think that perhaps I did not get all of the pleasure from the day that I might have. I should not have seen the unpleasant things, for that did not remedy them at all, and only made me me very unhappy, and yet

how else are these conditions to be righted? So long as people close their eyes to them and deny that they are there, there is not much chance that they will make any great effort to correct them. And perhaps I could have enjoyed the occasion more if I had not been comparing it all the time with memories of other times, which may not be exact, having over them the romantic veil of distance. In fact, I am satisfied that I made a mistake in not looking at these things to-day with the eyes of a boy, the boy I once was, for then I should have enjoyed them all, and have been more happy.

And, I here resolve that in the future I am going to open again my boy's eyes, and let other folk be old men if they will. I have only a few years yet to live and I am going to get the most out of those, and so long as I criticise things I do not see how I am to enjoy them.

My, my, how I have rambled on; my pen seems never to be satisfied and uses up the night in writing that an old man needs for sleep. Tho it all seems very important now, by to-morrow morning to-day and the celebration will seem so far away that one will wonder how he can remember it. It will be a part of the past which kindly memory softens and sweetens and suffers to be half blotted out by the claims of the ever new present.



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EDITORIAL.

As announced last month, Weltmer's Magazine was made the official organ of the Illinois Association of Suggestive Therapeutics, which was organized on the 10th and 11th of May. This was also repeated at the organization of the Missouri Association on the 7th and 8th of June.

The purpose of this organization is to put the suggestive healers in closer touch with each other and to educate them as to what constitutes their professional and legal status under the laws of the state in which they live.

There is a general impression among practitioners of Suggestive Therapeutics, that in so doing they are violating the state laws. By careful investigation of the laws of Illinois and Missouri, it was found there was no law which in any way whatever regulated or forbade the practice of Suggestive Therapeutics as understood and advocated by the members of these state associations. The only law

in existence in the United States that in any way relates to mental healing, is that which gives it legal existence, contained in the Supreme Court decision, rendered by Mr. Justice Peckham on November 17, 1902.

In passing upon the case of the American School of Magnetic Healing vs. J. M. McAnulty, postmaster at Nevada, Missouri, the Supreme Court determined that there was no law of congress violated; in fact there had been no law enacted by congress which in any way related to the subject. After fully discussing the relative values of the various systems of medicine and healing, mental healing was declared to be lawful. This decision coming from the Supreme Court of the United States, in the absence of congressional enactment, became the law.

Any Court deciding healing through purely mental processes to be illegal, would be rendering a decision in opposition to that of the Supreme Court. Any legislative action having the same meaning would be inconsistent with national law as rendered by that tribunal. Hence, those who rely upon the processes of mind, who in their application of the hands do so for the purpose of conveying a thought to the mind of the patient and thus securing responsive results which manifest in the patient's body, are within the meaning of the law. Hence the practitioners of Suggestive Therapeutics, depending upon the vibrations of

the human mind as a remedial agent, are in no state of the union in such practice violating the law.

That there is need for more efficient instruction along suggestive lines, becomes very apparent to one who comes in contact with those of our students and others who are practicing.

The mental healer does not ask for protection from state legislatures, nor for exclusive privileges, but Suggestive Therapeutics is of such vast importance and is so widely recognized by the physicians of the country, that it merits at the hands of legislators, certain regulations which will determine the qualification of the healer, thus giving it an educational standing.

It is just as important for the suggestive healer to know what suggestion or advice to give, as it is for the medical practitioner to know what drug to prescribe. In fact, the mental healer is a student of human nature, of mental attitudes, and comes closer to the inner life of his patient than does the medical practitioner. He knows that the beliefs of his patients, those mental attitudes which admit thought, are of vast importance, but he should know just to what extent belief effects the physical organism when it relates to it and how those mental attitudes should be treated to change physical conditions from those of disease to health.

To secure a better knowledge of

the human mind and its relation to the body, is the object of every suggestive healer. To fix the standard of qualifications is one of the main purposes of these state organizations.

That the movement is meeting with favor is evidenced by the rapid acquisition of membership to both associations since their organization. On July 5th and 6th the healers of Arkansas will be organized into a state association.

Many drugless healers report that physicians in their communities tell them that the medical profession have always been favorable to and have used Suggestive Therapeutics in their treatment. Our experience with physicians in this department of Therapeutics has proven that the physician has but one idea with regard to Suggestive Therapeutics and in his practice of it uses deception. Having practiced deception in his work, he leads the lay member to understand that Suggestive Therapeutics in itself is a deception and that all who practice it are deceivers; and he even applies more forceful epithets than this, he calls them fakirs and frauds.

The physician's theory with regard to Suggestive Therapeutics can be stated in a very few words. He is called to see a patient. He either does not know what the trouble is with the patient and is afraid to prescribe medicine of ordinary potency, or else he believes that the patient does not need any strong medicine; that his ailment is principally imaginary, and so he prescribes what he leads his pati-

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ent to believe is a powerful remedy, especially adapted to his case, but which in reality contains nothing of a chemical character and is simply given to the patient to make him believe he is taking a remedy.

Physicians report great success as the result of the administration of this placebo. One eminent physician told me that he had administered ten thousand doses of such placebo in two years' practice and admitted that in each instance the intent was to deceive the patient. He deplored the state of affairs which made this necessary, and rejoiced that the advanced thought of the age is demanding a departure from drug medication. This expedient is only tolerated by the honest physician and used in lieu of an understanding of mental processes which qualify the healer to make his treatment effective without deceiving the patient.

The mental healer knows that lying within each human mind are faculties, innate powers, which can be brought honestly and intelligently into action, which will correct all ailments. Having once corrected and overcome a difficulty of the physical organism, the same mind, retaining this mastery, permanently controls it. Instead of being deceived by the harmless drug administered by the physician and at each recurring sickness having to call him in to allow him to deceive him again, he becomes, to the extent that he is master of one ailment, enabled to master every succeeding ailment.

There is an unlimited field open for the investigator and demonstrator of the wonderful efficacy of the influence of the mind in the

realm of healing. Institutions are being established for the purpose of instructing those who desire an understanding of the more advanced systems.

People generally, are losing faith in drugs as a remedial agent. None more so than the physician, who would not, however, administer a placebo, if he knew of any drug in his catalogue that would be equally effective, or of any suggestion to give which would produce the desired result.

The mental healer, as well as the honest medical practitioner, who wishes to aid people without using deception in administering treatment, finds that he needs to know very much more than is given in most text books and magazine articles which are written about the subject of Suggestive Therapeutics and other forms of mental healing.

These state associations bring together those who have practiced, some for a number of years, and by comparison of related experiences they help each other wonderfully in grasping the principles and in improving their methods of treatment.

The most harmonious conventions which it has been our pleasure to attend were those of the Illinois and Missouri meetings. The amount of good accomplished by those who related their experiences has been truly wonderful and the thirst for more and more accurate and definite knowledge, expressed by those present, proves that there is a demand for real information, real demonstrative teaching, and also proves that none need and desire this more than the physician.

—S. A. W.



Associate Editors' Corner.



WHEN I began to make up the copy for this number of the magazine, I found that I had prepared much more than I could use. I began to sort it out until I had selected the articles which I thought I could not do without. These I made ready for the printer, and then both of us, the printer and I, made up the "dummy," when I found that I still had too much. In fact I had just twenty-three pages too much and altho it was very hard to see some of the articles that I had worked over the hardest, thrown out for the next issue, I had to bring back to my office almost as much as I left in the print shop.

I had to leave out the whole of the eight page Questions and Answers Department, which included a long article on marriage which I am very anxious to see in print, all my Musings and about eight pages of the Monthly Metaphysical Review Department. I was rather proud of my Musings this month, too, and I wanted to publish some of my thoughts in this magazine for it has been some time since I have had a chance to see any of them in print. Now they have to wait again, and meanwhile I shall go on increasing my pile of unpublished manuscript, hoping that the time will soon come when we can afford to publish a magazine big enough to hold all of the good things we have for the public.

We could do this if we had about twice as many subscribers. We have been hoping that we could get the

second class postal privileges, which would have enabled us to put more money into the make-up of the magazine, but it seems that some of the knots in the tangled skein of red tape with which the Department ties up such cases, cannot be untied and we shall be obliged to continue to pay advertising matter rates. In fact the powers that be have the idea that the magazine *is* an advertisement and turn deaf ears to our protests that it is not.

This second class rate is a sort of subsidy for publications which have an educational value, a sort of public educational fund as you might say, intended to lower the price of periodicals and put good reading matter in the reach of all classes of people. Now, if Weltmer's Magazine has not a higher educational value than three fourths of the newspapers which circulate freely under the cheap rate, I—well, I can't think of any forfeit that is quite great enough to balance such a mistake. If "educational" means uplifting, tending to bring out the best that is in a man, and I opine that it has some such meaning, then the average newspaper is not educational at all but just the opposite, for it is a never-failing source of vicious suggestions, it makes men acquainted with all the crimes that people commit, keeps up with all the dirty scandals of the criminal and divorce courts, follows with servile eyes every movement of the idle rich, and in a number of ways helps to spread the evil social conditions that sane education tries to eradicate.

But then, if we are not to have the

Weltmer's Magazine

low rates, there is no use bothering about it and we must look to other means to make it possible for us to enlarge the magazine as we wish to do. I have long been promising to give some reports of experiments we have been making in our Psychic Research Class, and I have in prospect an illustrated book on hypnotism which we want to publish first in the magazine, so we must find a way to make it large enough to hold all these things. Now our readers can help us in this. They can show the magazine to their friends and send us their names for sample copies, they can mention it when they hear folks talking about New Thought literature and when they read an article which they like particularly well, they can have their friends read it also. All these things will help us, and they will help the subscribers, too, for we shall add new pages, illustrations and the like, as soon as we can afford it. The subscription list is growing and we are not losing many expired subscribers, so we can do all these things anyway, in the course of time, but we do not wish to wait.

Is this talk undignified and too personal? I am sorry if you think so, but I am going to have one good heart to heart talk with you and then after that I shall feel better able to maintain the dignity some people seem to think better befits the place of Associate Editor.

Now while I am about it, let me get another matter off my mind. We have had a great many helpful letters from our readers, in the last few months, telling us what they like best in the magazine, but we have not heard from all and we would like very much to know what everyone of you finds most useful and entertaining in its pages. And we would also be glad to have you suggest additions if you want something else we do not give you. This invitation is in the nature of the sign seen so often in the stores, "If you don't see what you want, ask for it."

Of course, we cannot adopt all the suggestions we receive but we can adopt those which seem best to us, and most in demand, and we shall be glad to take up anything that is needed by our readers. There is one department which we carry now that is not used as much as it should be. I refer to the Q. & A. department. By asking questions our readers could have articles every month on the very things they individually want to hear about—they could get light on questions which are live problems with them, and their identity need not be known to the public unless they wish it. Where it is requested, we will answer all queries both by private letter and in print.

* *

Thus endeth the "personal spiel" of the Associate Editor, who here and now promises "never to do it again."



World New Thought Federation.

Edited by
ERNEST WELTMER.

IN Paul Tyner's article entitled Organization, we have a capital statement of some of the reasons why we should give the Federation that support which would enable the officers to make it successful. Everyone knows that co-operation is necessary but many of the people who are now interested in New Tho't have formerly been connected with organizations of various kinds, and have suffered from the effects of the restrictions their rules placed upon their expressions, and so, will not listen when you try to tell them that the Federation will not in any way limit their freedom, while at the same time it will increase their power.

We need organization on a broad platform of mutual usefulness, not of mutual belief, and this is just what the Federation furnishes us. Here we have a model of the very tool we need for the highest expression of the New Thought principles, for the working out of the economic, political, religious and ethical salvation of man, if we will but use it.

Not only do we need this Federation to increase our usefulness, but we need it for our protection against the evil effects of sectional organization. If we do not have some organization which includes the whole of the movement, it will be but a few years until the movement will be divided into several parts which will in the natural course of events, be at war with each other. This is one of the things most disastrous to growth, for the moment people begin to fight about differences of expression of

opinion they begin to grow away from the real principles by which they are striving to live. This is the beginning of living by the letter of the law.

For these and other reasons we should support the Federation. But there is no use of a half dozen men trying to carry on this work unless all the people who are interested in it, will help, and if they did do so it would inevitably lead to just the very conditions that we wish to avoid; the expression of one man or a half dozen. We must all work together in this and make and keep it the expression of the ideas and the desires of many men and then we shall find it all-powerful for good.

* *

We shall go to press too late to say anything about the Denver Convention and too early to have a report of it this month. We shall have a report next month.

* *

As I said last month, this Denver convention is very important to us of the Western District. It is also important to all other New Thoughtists, for if the Western District is organized as a strict, belief-bound society with a creed and a dominating personal influence in its government, it will set a dangerous mark for all the other districts and local societies, while, on the other hand, if it is organized on a basis of co-operation and mutual usefulness it will set a good example that is bound to be reflected with pleasing results in all fields of organized New Thought.



The Open Letter Box.



SMILES.



OUR mission in the world is to make the world better; to help to bring sunshine to the faces which have heretofore been clouded from within by thoughts of discontent and discouragement. If we keep our faces bright and cherry and have a ready smile for everyone we meet, nine times out of ten it will be reflected in the faces of those about us.

If we can't tell a person something good, something to make him feel better, better not say one word to him. If we want to help the other people we must quit unloading our troubles on them. Discontentment is the worst thing on earth. Let us be contented with what we have and do, but not stand still. We want to learn something new every day and have words of hope and cheer for every one.

We little know the power of a smile, a kind word, or a kindly act, in the busy world about us. If we were to stop for a moment and think of the wonderful results which may accrue from the simple formulating of a good thought, we would be amazed at the magnitude of the attainment and henceforth be less niggardly in giving of the best that is within us.

A good thought planted in the mind and left undisturbed, will grow; whether it be of health or character, by and by it will manifest its presence. It may be slow in the manifestation, but time and patience will bring it to light.

Too many of us are so impatient

about results that we treat the determinations we form in the same manner we would a barrel that we had placed under a tiny stream of water to be filled. We want the barrel filled in the shortest length of time possible and we just walk around in a nervous, fidgety state, thinking it will never get full and worrying about it, while if we would busy ourselves in another direction, it would be filled before we thought about it. So it is with these bodies of ours. If we will let them alone and give nature an opportunity, we will be surprised at the rapidity with which the work of repair will be done. Trust the Father and then don't worry about results.

No thoughts except those of perfection and beauty have come from the great Master of thought. If we carry out the design of the originator of thought we will manifest a greater degree of perfection than we ever thought possible and divine harmony will be the result.

The atmosphere is filled with thoughts of goodness and beauty and we have but to open our hearts and minds to harmonious vibrations to make our lives manifest the presence of the indwelling good. If we think wrong thoughts we will be all wrong, but we can remove all effects of the evil by allowing, in the future, only good thoughts to control us.

When we wish a thought we should make ourselves receptive to that thought alone and, having received it, go out and tell it in a positive manner. We should not allow ourselves to be impressed by the imperfect thoughts of our fellowmen, but get them from the Creator of the universe. Let us be in earnest, be honest, be fearless; put ourselves with the great Law-giver of the universe and then ask what we will from the great storehouse of the Father and it shall be ours.

—E. C.

MONTHLY METAPHYSICAL REVIEW.

Edited by ERNEST WELTMER.

I often wonder why so many people permit themselves to pass groaning from one day to the next, clinging to the pitiful "honors" of illness. Some day one will be as ashamed of being ill as of ungrammatical speech or ungainly manners—each alike advertising the ignorance or indolence of the possessor. Then, illness will no longer be considered an act of Providence or an unavoidable calamity, but will be rightly understood as the result of our own ignorant or wilful, unsanitary, self-indulgent, inharmonious, or immoral habits of life—physical or mental. Once this new point of view takes possession of the public, there will be a scurrying to cover of the people who now proudly make conversational capital of their aches and pains.

If a man's coat has been accidentally torn, he seeks to cover it up with an outer one and takes a short cut to the tailor's. Or if he discovers a new suit to be conspicuously ill-fitting, he is ill at ease and clings to the back streets until it can be replaced or remodelled. Yet if his body—his health—bears the same unmistakable signs of haste, carelessness, bad workmanship, error, the same man will proudly flaunt them in our face as a claim to special consideration and attention.

If the mistress of a house is found in unattractive disarray by a caller, or her house untidy, she is mortified at her plight and profuse in apologies. But both body and mind may be in a state of more disorder, while she complacently calls attention to their very defects. Strange, isn't it?—Franklin L. Berry in *New Thought*.



The most important and also difficult thing to learn is that every germ of truth, to remain true, must like a seed, change and grow. Yet the human mind, having had no light but its own smoky glow, has formed it-

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Mention this notice and I'll send you also a copy of my own "*Experiences in Self-Healing*,"—\$5.50 value for \$1.00. How is that for a bargain? Ellen Price's Lessons begin in April number—ask for that.

Remember too, that *The Nautilus* contains all the most practical things from the best writers—Florence Morse Kingsley, Edwin Markham, Grace Mac Gowan Cooke, Edgar L. Larkin, Rose Woodallen Chapman, Eleanor Kirk, and many others. All these in addition to the \$5.50 worth for \$1.00.

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self to think that truth is finished
and changeless. Seeing, however,
in certain individuals a wayward
tendency to change, the guardians of
absolute truth invented organization,
which is nothing but a large man in
which many small men are locked,
by whose means the variers can be
more deftly dealt with and subdued
to the laws of infallible stagnation
of the aged absolute.

The Church, the State and the Po-
litical party are three of these fossil
coffins in which men delight to em-
balm one another as a preservative
against the living impulses of pro-
gress. The world goes on as a result
of the effort of those who will not
get into these coffins or who break
out of them.—Morrison I. Swift in
Altruria.



SUPERSTITION THAT CLINGS TO MEDICINE.

At least one druggist in this city
has placed above his prescription
window the letter R with a cross line
through the final curve, thus making
the symbol which is familiar enough
to physic takers, from its appearance
on every physician's prescription.

The symbol itself is one of those
curious relics of venerable supersti-
tion which have come floating down
to us through the ages, and are still
used, though very few ever know or
care why. The printed prescription
blanks supplied by drug stores to
physicians all have the letter R with
the cross at the end, and in such re-
spect is the symbol held by physi-
cians, although half of them do not
know what it means, that if they
don't find it on the prescription blank
or are obliged to write a prescription
on a sheet of note paper, they make
the symbol in pencil before writing
the prescription.

A learned St. Louis druggist, be-
ing called on for an explanation of
the symbol and the reason for it, fur-
nished an interesting bit of history.

"In olden times all medicines were
under the special patronage of Jupi-
ter, whose symbol was the letter R.

Every ancient doctor, in writing out directions to be followed by the patient, placed the case in charge of Jupiter and indicated this fact by the symbol. In mediaeval times the symbol was retained, but its significance being generally forgotten, the letter was supposed to be the initial of the Latin word recipe, receive, and thus the middle age doctor, without knowing it, placed his drugs under the special protection of the father of the gods. Modern doctors continued the use of the symbol, most of them supposing it to mean recipe or receipt. It seems strange that a pagan god should still be unconsciously honored in every drug store and doctor's office in the country, but the learned professions are slow to change, and a doctor would hardly think his prescription orthodox unless it began with the regulation R."—Selected.

* *
*

And this is not the only superstition that clings to this ancient "science." It is strange that learning should limit a man so that he has no thought of doing anything that he cannot find authority for. But then, a governor is necessary on every machine.



Preserve us forever from the *professional* moralist, or *professional* optimist. Neither morality nor its chief ingredient, optimism, can be reduced to a vocation. Moral obtrusiveness, and especially moral *pro*-trusiveness, is a gross profanity, for it is perfunctory and heartless. The professional homilist is a conceited prostitute, for he degrades all the divine elements of ethics to a *business* level. To be effective, these gracious qualities must not be *studiously* hurled at us—they must burst spontaneously from the heart into living blossoms of love and well-wishing. Coming directly from the heart, they go directly to the heart.—W. C. Cooper in Balance.

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M. F. KNOX, President.

If people thought less about the hereafter and more about Heaven here and now, Hell wouldn't be so crowded.—Humanity.

••

Does it make things any easier when you go around feeling abused and cranky?

Does it help when you snap up folks who *may* really be trying to help you?

Do you imagine you are helping those about you to do their work and be kind?

Do you imagine you please God and human beings when you cultivate abused thoughts and mean feelings?

Do you please or help yourself?

Do you think God forgives people while they feel abused? And when they are helping other people about them to feel abused and mean?

How do you feel when God is pleased with you?

How do you feel when you are pleased with people and things?

Do you feel that way *now*?

Hadn't you better?

—Elizabeth Towne in Nautilus.

••

"I sometimes tell my friends," says Frederic Harrison, "that smoking is the only vice that inevitably annoys and injures the innocent neighbor. A man may be as vicious, as coarse, as gluttonous, as drunken as he likes to be, but he does no harm to others who do not choose to share his orgies. But your smoker infects everyone near him with the reek of his personal indulgence, and pollutes every place he enters with his stale fumes. The habitual smoker habitually stinks."

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New Declaration of Independence.

IT is evident that all men are born brothers, with equal rights to choose the manner in which they shall search for happiness, (so long as they do not interfere with the exercise of the same right, by others), entitled to the love of men in spite of differences of visual angle of the eternal mysteries of life, with equal right to build, each man for himself, his own heavens and hells, to select his own gods and devils.

It therefore follows, that all men being born with the right to this freedom, no man has any right to draw lines between himself and others, or to dictate to others the manner in which they shall seek happiness, or to build for them heavens and hells, or to select their gods, or to hate them because they differ in their opinions about unprovable theories of life and death, or to feel in any way offended if they refuse to accept any of the bonds he may seek to make for them.

Certain wise men of past and modern times having endeavored to divide men into sections which shall not recognize their brotherly relationship, and having said that men shall seek happiness in certain fashions not dependent upon their individual wishes, and having said that men shall build only certain heavens and hells, worship certain gods and devils, and that men shall hate and destroy all who do not accept their teachings; we declare that these wise men are tyrants, offenders against all the laws of natural and human justice and that they have forfeited all right to our allegiance, and that we are free and independent of them and their books and limitations, and we declare that we stand for the brotherhood of man and the sacredness of individual rights, the love of men for each other before the love of men for their special gods, and for mutuality of usefulness and independence of belief.